THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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J. Breckinridge & J. C. Harrison,

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For the Western Luminary.

OF NIGHT MEETINGS.—*No. II.*

THE importance of the subject of the last paper, seems to justify some remarks in continuation.

Verily, there seems not only nothing in these night meetings which should be regarded with that disapprobation, which we have alluded to, from the world; but these meetings actually appear to be of a character to aid, in a very peculiar manner, the cause of piety.

Let us cast an eye over society. Where is that union which should prevail amongst brethren? Do we see it even among professing Christians?—The time indeed *was*, when men were prompted to say, upon casting their eyes over any little band of disciples, "*See how these Christians love one-another!*" But that time is gone; and *apathy*, to say the least, seems to have taken the place of brotherly love among many: Nay, if any professor become at any time the object of persecution, it is well if some of those who claim to be the people of God, do not actually join in, in the circulation of groundless reproaches and cruel surmises.

This is a lamentable fact, doubtless; and it is one which these very reprobated *meetings* are calculated if not to remove, at least to mitigate.

Any badge of peculiarity amongst a body of men, is *therefore* a badge of love. Among *secret societies*, the *incommunicable something* is known to make men regard each-other with greater affection. Nay, it is matter of notoriety how the persecutions of men have ever been wont to raise from insignificance any *little band* that has been honoured with those persecutions. These meetings, then, for the purposes of worship, which are peculiar to God's people; these meetings, which men at once hate and contemn, are of a sort to cement the "body of Christ"—to draw God's people together by the cords of divine charity—to give strength to that fabric of hope, *the church of the living God!*

Nor let it be said of us, ye professors of religion, in reference to the affection that *once* prevailed amongst us—

"——*Fuimus* Troes, *fuit* Ilium, et ingens,
"Gloria Teucrorum!"

Let it not be said of us, that the love of each-other is no longer one of our characteristics. Let it not be said, in relation to men who give perhaps the strongest of all assurances of the *genuineness* of the profession they make—when they really "*love their brethren,*" (for so God's Word appears to have decided,) *that they evince themselves hypocrites* by *failing* to act up to such clear injunctions of the blessed scriptures!

For you may rely upon it, professing people, that, act as you may, the "slow-

moving finger of scorn," real or affected, will still be pointed at you by the public. The object, therefore, should not be to *avoid* this, so much as not to *deserve* it. And if you neglect your night meetings, and other matters of the same kind, and fall into that indifference toward each-other which such institutions have so evident a tendency to promote—we put it fairly to you, whether you *do not deserve* the disapprobation and the contempt of men—and whether, in *meriting these*, you will not be in danger of incurring a far more serious ill, that of forfeiting Jehovah's smile, whilst thus "ye shut up the kingdom of heaven against men?"

We tell you, therefore, that you should be *cautious* how you abandon the duty in question, or any other religious duty, with a view to conformity with the world. If you abandon these duties, or become lax in attending them, men will contemn you—will hold you in *real detestation:* whereas, if you persevere in "well-doing," men will rather *affect* to despise, than *actually despise* you—will probably relent by degrees; and whilst, too, you will be continuing in your duty, and securing, through God's grace, his heavenly smile.

You have, then, here before you, a *further* motive to perseverance—how vast—how momentous! As you consider the motives that should stimulate you on, they seem to magnify themselves before you. Such of the world as will not *harden* themselves under *good examples*, as under other means of grace, are to be brought over by you! and in part, by your night meetings!

Will it be amiss in this place, to recollect the energy of Alexander the Great; exerted, indeed, in a very different matter—yet not unworthy of being somewhat regarded by Christians?—When that conqueror had advanced greatly in his project of universal domination, he was thus addressed by his friend Parmenio: "*Were I Alexander*, I would accept of these offers of Darius." "*And so would I*," said Alexander, "*if I were Parmenio.*" It seems he looked upon Parmenio's suggestion as utterly unworthy of thought. He would not condescend to reply to it seriously. And shall *we*, Christians, be moved by the sarcasms of the world, when *we too* have in view *the conquest of the world?* The conquest *we* meditate is *different*, indeed, from what the Macedonian had *his* little soul fixed on. Yet it is *different*—and how far *more noble?* It is *benevolent*, as *that* was *devilish*, in principle: For *our* scheme of conquest has in view the rescuing of mankind from the fetters of Satan, and the bringing of them under the mild and delightsome influence of the "perfect law of liberty" and of love! Let us answer the objections of an adversary: Let us not treat them as the Macedonian did the objections of his servant: Let us reply to the objection, for his own good.

Such of us as will hold out to the last, in endeavouring the vast and glorious achievement in allusion, that of subduing the world to the Lord Jesus Christ, might well answer such as *would look back* after laying their hands to the work—as the same *Alexander* we have mentioned said to some of *his* followers who were refusing to follow him on to the Indies: "*Go, tell men that you left us completing the conquest of the earth, under a Captain who cannot but make us more than conquerors, along with Himself!*"

Night Meetings!.....We are reminded by the word, of the night visit of Nicodemus to our Divine Master. Nicodemus came *by night*, because he was *ashamed* to come *by day:* And, possibly, there may be some that will come to our meetings on the same principle; and possibly they may be alike blessed. And if men who are *ashamed*, be blessed—how much more will *such* be blessed, *abundantly*, who are *not* anywise unwilling to confess the Lord before men?

We will conclude this last, as well as the former number, with a word of exhortation. And we will address such as are at all active in the promotion of the meetings we have been remarking on.

Brethren, we rest assured that you will go on! and with redoubled ardor! We have been speaking on this subject with a view to urge you on: You will meet with an abundant reward, of Him whose *sources* of reward are not easily dried up. When the blessed Mediator of the New Covenant shall come to recompense the givers of a cup of cold water, and the feeders of his sheep—the water of life and the bread of life which you will have bestowed by the correctness of your lives and conversation, will not be forgotten; but you will be invited to partake of a most glorious feast at the right hand of God, and will thenceforward drink new wine "in your Father's kingdom!"

Then be not discouraged by the fact that these meetings are a little thing! As a worthy correspondent in the Luminary said, not long ago, of another institution of the same kind, so say we of this;—

"*It will be found a great thing, when empires and worlds will want wealth to buy.*"

Go—and prosper!—May God add his blessing, for Jesus' sake! X. Y.

For the Western Luminary.

ON SLAVERY.—No. IV.

(FROM PAGE 198.)

The Romans possessed an advantage to which we cannot look. From among their slaves, all whose personal merit might have rendered them dangerous, became a valuable addition to the stock of freemen, and proved a stricter guard over their former comrades than those who had been born to the liberty which themselves had acquired; while their promotion alleviated, by hope, the situation of those in bondage. But this resource is forbidden to us, by colour. Contrast with the adoption of the Roman slaves, the total exclusion of the mulattoes, those who are destined to furnish the future chiefs of insurrection. Would I then admit them? No: Their admission—between their aspiring nature and the pride of the whites—would but accelerate the evil. And, notwithstanding the advantage of adoption possessed by the Romans, the system of slavery would have proved its own bane in Rome, as well as in Tyre and Sparta, had it not been counteracted by the irresistible discipline of the legions, which, on various occasions, prostrated the desperate valor of the insurgents. Their story is read with pity; and the name of Spartacus will be embalmed in the memory of those who contemplate him dying in a cause infinitely more just than that for which Tully pleaded, and Brutus perished. Add that the Romans fought their slaves single-handed; an advantage we must not look for. What kind of contest is this, in which the sons of liberty in every part of the globe, are compelled to oppose at least their wishes against their brethren? Yet 'tis as natural for the European to feel indignation on hearing the negro's piteous tale, as for the American to do so on a perusal of the Vindiciæ Hibernicæ.

We are as little able, from our institutions, to imitate the Romans in a standing army, as, from our prejudices, we are to incorporate our slaves among ourselves. An army may be forced upon us by the increasing numbers of our slaves; but whenever that occurs, the general of that army will command both masters and slaves. What civil force will suffice to controul from ten to fifteen millions of slaves—with whose increase in the south, the number of the whites will have diminished in proportion? The danger will compel a military force, which, under a despot, will impartially crush both colours. He will then, like the king of Brazil, make

a white man of a negro, when that negro's services merit such reward: nay, should a sable mistress engage his fancy, he will elevate her relations to the highest dignities. Perhaps I may offend by touching upon a subject so peculiarly disagreeable. Yet an eminent Virginian, Patrick Henry, proposed to blend with the Indian race: And by one personally acquainted with him, I am assured, that he mentioned the union of the two more distant colours as the only mode of preserving liberty, if not existence. "Join, or die"—was, in his opinion, as suitable to this subject as to the Revolution. But these sentiments he never made public. The very man who first proposed the division of the empire, durst not openly advocate the union of the colours. Had he ventured it, he would have been silenced by general execration. Those for whose immediate relief and safety he was the most solicitous, would have felt the keenest rage, the deepest indignation; the disparity of the races being in exact proportion to the number of slaves compared to that of the masters. It is then impossible that you should agree to a spontaneous union. And if you employ an army, despotism ensues, which must be followed by compulsory union. Take neither course; retain your slaves; and their increasing numbers must and will take possession of the soil which their ancestors have tilled. The irreversible decree of nature is, that labour shall supplant indolence. It has been exemplified in the persons of the whites and Indians: Is not a similar effect to follow in that of the negroes and the whites?

Patrick Henry's sentiments are participated by Bonaparte, who proposed the desperate expedient of permitting bigamy to every male, provided each wife differed in colour. Such a law may be considered an absolute impossibility; but the conception of the necessity for something equivalent, in men so widely separated as the veteran republican and the fallen emperor, may be allowed to prove the importance of acting, and that without delay. For, should insurrection take place within ten years, we can put it down easily; perhaps within twenty, we may do the same; but if deferred till fifty years hence, the proportion of whites will by that time be so small, that your slaves, when awakened, will find that they are the nation; and they will then address you in the well known language of revolution, "For a people to be free, it is sufficient to will it." Should you acquiesce, they may perhaps condescend to receive your daughters and your estates: But should you, feeling the indignant spirit of masters assailed by slaves, act accordingly, the war will assume the ferocious aspect naturally to be expected, and the whole white race will be swept like a cob-web before the overwhelming negro population. The two races have their ratio of increase. If the ratio of increase in A is permanent, while that of B lessens proportionably to the increase of A; in the end the numbers of A must exceed those of B in a ratio so vast as to insure superiority. Quere—What time would be required to give the negroes a tenfold superiority to the whites?

Painful and invidious is this subject. But surely it is better to rouse my friends at dead of night, than to suffer them to perish in the flames. Yet I fear that I am more likely to gain reproach than thanks, by that good will which has led me to attempt a subject particularly tender in a slave state, where, even in his own house, the father does not touch upon this topic till he has ascertained that no slave is within hearing.

There yet remains one chance of salvation. Get rid of these people, at whatever cost. To this, however, the gentlemen of the south do not seem to pay any very serious attention. Contented with talking about their Guinea colony, the only mode in which they

propose to remove slavery is by extending it as widely as possible at home. But they may rest assured that if they cannot exist without negroes, the negroes both can and will without them; and that if they are really willing to part with them, they must do so instantly, or find means to stay their increase. Two millions may be exported: Six or eight, it is impossible even to think of.

The villainage of Europe is mentioned as something parallel to our domestic slavery. Wide is the difference. The humane provisions existing in the law for freeing the villain, are well known. His residence in a corporation made a freeman of him. The abuse of his wife by his lord, freed him. The laws were *always* construed favourably to freedom, where villainage existed. Are they *ever* so in a slave state? The villain could not be separated from his wife and children: Hence he had a country, and could be called upon to defend it. Russia experiences their services in the present day: while we were obliged to drive our slaves from the sea-coast, as well knowing that they would willingly desert their masters. To defend that coast, we were compelled to call down the mountaineers. They came, and on the uncongenial soil they perished—

> Wasted with disease and anguish,
> Not in glorious battle slain.

Many hundred strong men are said to have taken up their last abode on the sultry sands around Norfolk; whither they were marched, a distance of two hundred miles, for the purpose of defending that soil from whence its cultivators, born there, and inured to the climate, had been driven, lest they should fly for shelter to the enemy. Yet this is the population which we are assiduously spreading over this country, in preference to poor whites; and which, but for the interference of Congress, we should have had to oppose to the arms of Russia from the west. And to this kind of population the slaveholder must look, to defend the barrier to the power of Mexico, which, when emancipated from Spain, will present to us a compact population of freemen. Nor will their being of different colours, form a circumstance in our favour. On the contrary, whenever the slave states are invaded by black regiments, then, and then indeed, will the day of retribution have arrived. The native whites are not sufficiently numerous to defend the soil. The states thickly settled by white men are far distant; and, when arrived, the northern bodies will speedily sink under the withering influence of a southern sky. The slave will then inform you, that he has rights as well as you. What would have been the fate of New Orleans, had blacks, able to endure the climate, waited the attacks of disease, which, soon after our providential deliverance, wasted the troops from Tennessee and Kentucky, before they could escape from the deleterious spot which so short a time before had witnessed their glory? What kind of defence was presented in the slave states, when Cornwallis marched through them?

> "Despair was in his van, with flight combin'd."

The Assembly of Virginia, in all the plenitude of their patriotism—at a time when their high wrought souls would have sustained an honourable comparison with those senators who waited, self-devoted, the approach of Brennus—fled before him. They could do no otherwise. They had no peasantry to support their unavailing courage. Before negroes became numerous in Virginia, white men came to Hampton as servants. But this kind of importation has long since ceased. What white man can endure labor in a state where it constitutes a mark of slavery? Hume remarks, that Lycurgus might have spared the prohibition of silver, if he had known the use of paper; for that

wherever the latter appears, it expels the former. (This, our present experience evinces.) And if ever you wish to expel the laboring freeman, introduce slaves, and the business is done—done for ever.

——A bold peasantry, their country's pride,
When once destroy'd, can never be supply'd.

But this mode had not been practised in New England: Therefore her sons numerous as brave, at the appearance of the best appointed army that ever stood upon the continent, met their foes "dareful beard to beard," and, in spite of the pride of discipline, compelled regular troops to pile their arms in presence of militia. Was it not through a slave state, although highly patriotic, that the British troops proceeded to Washington? They would as soon have charged bayonet on the raging ocean, as have attempted to penetrate the same distance into Massachusetts, altho' the seat of the Hartford Convention.

A gentleman of Virginia, endued with the penetration of a statesman, and the spirit of a patriot, has exposed the danger of the banking system, considered by him as tending to merge the property of the poor in that of the rich. But he forgot that, before his eyes, was fast arising another power, predestined to engulf both the rich and the poor together. That the southern states must one day sink under this domestic evil, was foretold many years since—But the author of the prediction was not a resident of those states; had he been so, custom would have removed the danger from his eyes. When first the new-comer in the West Indies sees himself surrounded by black faces, he feels his flesh quiver: But habit familiarizes everything; and the same man, after a few weeks, calls out the stoutest fellow in the gang, orders him to lie down, and receive a flagellation from one of his nearest relations. From this principle, and from this alone, can I account for the supineness of the gentleman alluded to. Were it not for this, he would shudder when he counted the numerous births upon his plantation; and the reflection, that an enemy came in each, would compel him to turn his uncommon abilities to a subject of rather more importance than the banking system—to a subject which calls loudly for the attention of our best men, while there is yet left a chance, though precarious, for our future safety. Heartily do I wish that these lines may meet his eyes, and induce him to bestow upon the subject the consideration it deserves.

C. C.

(To be continued.)

EXTRACTS FROM MAJ. PHIPPS'S SPEECH, AT THE ANNIVERSARY OF THE LONDON CHRISTIAN MISSIONARY SOCIETY.

Promising indications in India.

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal.

For six years, I travelled annually three thousand miles. I have therefore enjoyed many opportunities of visiting your missionary establishments in that part of India; and as a member of your Calcutta Corresponding Committee, I have made it my duty to become familiar with the labors of your missionaries: and it affords me unspeakable satisfaction to be able to state, that they are zealously employed in doing all in their power to win souls to Christ—that they display a consistent Christian walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the visible progress made in the great work of evangelizing the heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one

may be misled, when I state my firm belief that the labors of this Society have been attended with much benefit to India. I must be understood as comparing its present state with what it was twenty-five years ago. The heathen parents, who would have then been offended at the offer of a Bible or of any instruction, are now contented that your missionaries should teach their children out of the Oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to the questions put to them, in a manner which shews that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of learning what is contained in the sacred books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited; and not only are the sons of Hindoos sent to your mission schools, but their *daughters* also are sent to be instructed by the wives of the missionaries! I have seen that highly-gifted lady, Mrs. Wilson, surrounded by her numerous female scholars; and want of funds is the only impediment to the increase of their numbers.

I have heard magistrates observe that a marked difference is perceptible respecting the Brahmins. They formerly entered courts of justice, noisy, insolent, overbearing,—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the assertions of these men: But now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard that question proposed, Whether the light of the gospel could correct the moral turpitude of the Hindoos; or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society? But this Meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the trial made. I have met with communities of native converts; and I have been told by magistrates, that those professing Christians within their districts were marked by their peaceable and quiet demeanour: not a single instance had occurred of their being prosecuted in courts of justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the gospel have been communicated to them.

But I must remind you, my lord, that these are but gleams of light in the midst of the spiritual darkness! India still calls on you to redouble your efforts, in sending laborers to dig up the fallow ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and the fields; and jackals and dogs collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

CIRCULATION OF BOOKS, THE PRESENT GREAT MEANS OF USEFULNESS TO CHINA.

In China, preaching is not the great means of usefulness; for by it, we cannot, *as yet*, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our Heavenly King sends forth his proclamations of mercy and love to perishing mortals. In China, and Japan, and Cochin China, and the islands of those seas, all the people can read, and are eager for knowledge. There, let millions of Tracts be published! The

Scriptures are now translated, and passages of the Bible are printed as Tracts, and the people receive them with great avidity.

In China the people have a great reverence for books; and they receive with gratitude any that are given to them. There are so few persons employed in making known the Gospel in China, that we cannot follow the Tracts, or ascertain their effects; but the good resulting from them is morally certain. I have distributed many Tracts: Some of them have travelled to a great distance; one of them was brought back to me to look at, as a very curious book—and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: A man at Malacca, whose mind was enlightened by the perusal of a Tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a treatise published by a Roman Catholic missionary; but that he *could* understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

Extracts from the Rev. Dr. MORRISON's *Speech at the late Anniversary of the London Religious Tract Society.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 13, 1824.

ORDINATION AND INSTALLATION.

The Rev. *John Hudson* was ordained and installed Pastor of the Presbyterian Church at Nicholasville, Jessamine county, Ky. by the West-Lexington Presbytery, on the 25th of September. The ordination sermon was preached by the Rev. John Breckinridge, on Psalm cxxvii. 1; the charge to the pastor elect by the Rev. Dr. Blythe; and the charge to the people by the Rev. N. H. Hall.

At the stated meeting of the same Presbytery, in Lexington, October 6th, licentiate *James Marshall* was ordained *sine titulo*; and *Joseph Cabell Harrison*, a candidate for the ministry, under the care of the Presbytery, was licensed to preach the gospel.

OBITUARY NOTICE.

Died, on Monday the 6th ultimo, at Princeton, N. J., in the 21st year of her age, Miss ELIZABETH MILLER, second daughter of the Rev. Samuel Miller, D.D., Professor in the Theological Seminary of that place.

The following extract from a letter of a very near friend of the deceased, though not at all designed for publication, breathes so much the spirit of Christianity, and presents so simple and lovely a view of her last moments, that we venture to give it to the public.

"*Princeton, Sept. 7th,* 1824.

"I have now, agreeably to the fears expressed in my letter of yesterday, to convey to you the mournful intelligence of the decease of our dear Elizabeth. She expired last afternoon—with as much tranquillity and gentleness as probably was ever witnessed; without a struggle, or the least discomposure of a feature.

"We desire to be thankful, too, that the state of her mind was comfortable. She had not, indeed, that strong confidence—that elevation of sensible joy, which both she and we could have wished. But she appeared to be calmly and humbly resting on the Redeemer; and repeatedly assured us that she was quite *willing to depart.* Dear child!

we have no doubt that her sufferings are ended, and that she has reached that blessed abode where the weary are at rest.

"Thus you see, that we are mortal in Princeton, as well as in Kentucky.—Give our love to our dear M. Tell her not to mourn; at least not to mourn for the dear departed. She has escaped before us all from the sins and sorrows of this mortal life, and is safely lodged in the bosom of her Father and her God. Let us all study to be prepared, by the grace of God, to follow her!"

MIAMI UNIVERSITY.

The Miami University will be opened for the reception of students on the first day of November next.

The faculty, for the present, will be composed of the following officers, viz:

The President, to whom is assigned the departments of Moral Philosophy and Belles-Lettres—a Professor of Mathematics, Natural Philosophy, and Astronomy—and a teacher of languages; to which number other Professors will be added by the Board of Trustees, as the number of students may increase and the interests of the institution require.

The President's chair will be occupied by the Rev. Robert H Bishop, who has for many years been a Professor in Transylvania University, and with whose literary and scientific reputation few persons in this, or the neighbouring states, who have directed their attention to the state and advancement of science, are unacquainted.

The second department of the faculty is filled by Mr. John E. Annan, a graduate of Dickinson College, Pennsylvania, and who comes recommended to the Board by individuals of the first literary merit in the Atlantic states.

The department of Languages is committed to the care of Mr. William Sparrow, who is a classical scholar of the first order for his years, and whose talents are believed to be far above mediocrity: he has received the principal part of his education at Trinity College, Dublin.

The course of studies will be as follows.

PREPARATORY DEPARTMENT.

Adam's Latin Grammar, Valpy's Greek do., Cæsar, Cicero's Select Orations, Virgil, Greek Testament, Collectanea Minora, Mair's Introduction, Murray's English Grammar and Exercises, Arithmetic, Worcester's Geography, ancient and modern, Recitation in the Bible once each week.

COLLEGE.

FRESHMAN CLASS.

Horace begun, Double Translations, Collectanea Græca Majora, Playfair's Euclid begun, Ancient and Modern Geography reviewed, Morrel's Rome, Recitation in Bible once every week, Declamation.

SOPHOMORE CLASS.

Horace finished, Excerpta Latina begun, Græca Majora continued, Day's Mathematical Course begun, Euclid finished, Adam's Roman Antiquities, Morrel's Greece, Double Translations, Recitation in Bible once each week, Declamation.

JUNIOR CLASS.

Excerpta Latina finished, Majora finished, English Composition, Day's Mathematics continued, Natural Philosophy and Astronomy, Tytler's Elements of Ancient and Modern History, Recitations in the Bible, Declamation.

SENIOR CLASS.

Recitation once each week to the Professor of Languages, Experimental Philosophy and Chemistry, Ramsey's America, Hedge's Logic, Blair's Lectures, Say's Political Economy, A Course of Lectures on Moral Philosophy, Themes and Forensic Declamation.

The College edifice at Oxford is at present a large brick building, three stories high, 60 feet in front by 85 feet deep, containing several large halls and other rooms of smaller dimensions, to which is attached one wing 40 feet long by 56 feet deep, subdivided into

convenient study and lodging rooms for the students. The large building is designed to answer as a centre building to the College; to which the Trustees contemplate, at some future time, adding two wings of 80 feet each. The large rooms in the building are intended to answer the purpose of a College Chapel, and to be occupied as recitation Rooms and by a Library and Philosophical Apparatus.

Oxford is in the north-west point of Butler county, 12 miles distant from Hamilton, 37 from Cincinnati, 42 from Dayton, in the state of Ohio, and 16 from Brookville in the state of Indiana. The situation is high and dry, and few places in the Western Country can compete with it and the surrounding country for health; the circumjacent country is fertile, thickly settled, and fast approaching to a high state of improvement.

The College already possesses a Library comprising a collection of very rare and valuable works in various departments of literature and science; to which additions will from time to time be made.

The year will be divided into two sessions, of about five months each; the one session commencing on the first Monday of November, and the other on the first Monday of May, in each year.

The terms of tuition in the College Classes, will be $10 per session; and in the Grammar School attached to the College, $5 per session—payable in advance.

Boarding for students may be obtained in respectable families at Oxford on reasonable terms; and it is presumed that the whole necessary expenses will not amount to more than $80 or $100 per annum for each student.

Parents and guardians who are disposed to send their children to Oxford, are assured that every exertion within the power of the proper authorities of the College, will be made, to preserve the morals and promote the improvement of the youth committed to their care; no peculiar sectarian views or principles will at any time be permitted to attach to the government of the College; extravagance will be discountenanced, and all proper measures taken to encourage frugality: to this end it is recommended that youth sent to the College, so far as convenient, should appear clad in the domestic manufacture of our country.

The annual revenue of the University, independent of the tuition fees, is about three thousand dollars, with a considerable portion of land still to be brought into market. Something like 20,000 dollars have already been expended in buildings. The Board of Trustees consists of eighteen members, appointed by the legislature of the state, from the different counties west of the Little Miami river. They are divided into three classes, whose term of service for the first period will expire at the end of 3, 6, and 9 years.

It is believed that the Trustees feel the importance of the trust committed to them, and that they are not altogether unworthy of the public confidence. The most of them are the heads of rising families, and are employed in other important public stations, and enjoyed in their youth a religious and literary and scientific education: And, knowing the value of such an education, they will, as Trustees, and as citizens of Ohio and of the United States, labor and pray that the Miami University may, under the fostering care of Divine Providence, become and continue to be an extensive blessing to the present and succeeding generations.

WILLIAM GRAHAM,
JOHN THOMPSON,
JAMES McBRIDE,
STEPHEN FALES,
DAVID MACDILL,
JOSHUA COLLETT,
HENRY BACON,—

Committee of the Board of Trustees.

September 15, 1824.

☞Printers in the Miami, and Western Country generally, who are friendly to the cause of literature, will please give the above an insertion in their respective papers.

REVIVAL OF RELIGION.

Extract of a letter from Rev. D. Dunbar, dated Nobleboro, Me. Aug. 18, 1824.

I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. This work has been *deep, silent, and progressive.*

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is 92; and I am happy to say, that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases two, three, and four children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and for upwards of three months, progressed with much greater rapidity than it did amongst us. The number baptized by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation. [*Baptist Magazine.*

Extracts from the Second Report of the United Domestic Missionary Society.—May, 1824.

"Your Committee believe, that in order that the gospel may flourish in our land, it will be necessary to return to the example of the Apostles in the primitive age. Peter, John, and James, abode chiefly at Jerusalem; at a time when the whole world was to be evangelized—there were "certain prophets and teachers" in the Church at Antioch—Paul ceased not for *three years* to warn the people of Ephesus, and thus it becomes apparent that their system was to hold fast to the spot where Providence opened a door, and by persevering exhortation and prayer, to try the power of their spiritual weapons; they never gave over in despair, for God was their strength; they never confessed, by flight, that the grace of God in them could not subdue the principalities of darkness; they left not ground which they had indented with their knees and watered with their tears, till they founded a church there on the rock of salvation; and so they erected their chain of posts from Jerusalem to Byzantium, and from Byzantium to Rome, and so they brought the knowledge of God even into Cæsar's Palace. They ever planted ministers as they advanced, and the ordinances of Christ, and taught men "*to do all,*" *whatsoever he commanded.* The popular mode, on the contrary, criminally separates what God has joined, the ordinances of the Church from a preached gospel—it asserts that preaching is enough, and the sacraments comparatively unimportant; and leaves to disuse and disrepute, those glorious and sanctifying institutions, which it will fare ill with any man to have the Lord come and find him willingly without.

"We believe that if preaching should have the power of the sermon at the first Christian pentecost, and a revival of religion as effective as that glorious one ensue—yet without the sacraments, and church order and discipline, all would pass away as the early dew. The Church is the Lord's body—his temple—he vivifies every part of his external machinery—and preaching is but one of the means for the conversion of the world: the exemplification which each professing member is bound to exhibit of the prevalence of faith, hope and charity, is to shed light upon those who walk in darkness, and cheer and

guide them, as does a city set upon a hill the wanderer in a dangerous valley."

From the Boston Telegraph.

THE JEWS.

Thirty or forty years ago, says a writer in the Jewish Expositor, it might have been no easy matter to find a Jew who would not stamp, spit, and curse, at the very mention of the name of Jesus. This blasphemy is far from being equally prevalent now.

Yet *now* it is peculiarly awful, on visiting places where they inhabit in great numbers, to observe in what broad and legible characters "*all for this world, and nothing for the next,*" is written on every face.

The last Report of the London Jews Society, mentions the case of a Jew, who knew nothing more of Judaism, than that, when it thundered and lightened, his countrymen were accustomed to open their windows, expecting the Messiah to come in a storm!

The writer above referred to, remarks, that he had never known a single instance of a *Christian* missionary's experiencing any thing like violence from the Jews, except where it was the plain consequence of the injudicious and offensive manner in which he had conducted himself.

The same writer mentions the following incident:—In a considerable town on the continent of Europe, were about 20 Jews who lived in strict observance of the ceremonies of their religion. At length one of them became a Christian, and made known his intention of being baptized. The chief of the little society immediately paid him a visit, to expostulate with him on account of his deserting the faith of his fathers. He found him stedfast in his new belief, but firmly relying on all the promises made to the fathers;—and, though he obtained no satisfaction as to the object of his visit, he went away *rejoicing that he had yet found faith in Israel.*

Some of the Polish Rabbins have taught dying Jews to pray, "If the Messiah be come, and if Jesus of Nazareth be He, Lord have mercy upon my soul for His sake."

At this day, says a writer in the Jewish Expositor, the number of real and spiritual converts has not as yet been perhaps above two or three times as great as in most preceding generations; but the number of Jews who have submitted to baptism has been ten, twenty, or perhaps thirty times as great.

FROM LATE FOREIGN JOURNALS,
Received at the office of the Nat. Gazette.

GREECE.

The following are extracts from a letter from the Hon. Col. Stanhope to the Secretary of the Greek Committee, and which contains, under distinct heads, a general sketch of the state of Greece.

The *Resources* of Greece are great but unexplored. Nature has been bountiful to her; but the Turks, blinded by prejudice and heated by passion, have neglected their true interests, and have destroyed her wealth. Lands and liberties have been equally blasted.

Parties.—The political parties in Greece may be said to be three. First, there are the captains, who look to power and plunder. They generally lean to the democratic interest, as a means of preserving these advantages, and of avoiding a master under kingly government. This party have riches and courage; but they have powerful opponents, and can only preserve their interest by ranging themselves on the side of the people—a fact which they *begin* to appreciate. I was always pouring this into their ears, and the military chiefs considered me as their friend, whereas I was merely consulting the good of the mass. Secondly, there are the primates and oligarchs: These, too, are for power and plunder. They

look to a foreign king as the means of supporting their influence. The third may be called the national party. They consist of those who are not subdued by the military or civil oligarchies. I mean the peasantry, the merchants, the towns people, some of the islanders, and a few fine spirits. When invasion has been near, the national party have inclined towards the military chiefs;—when at a distance, they have risen against their extortions. By degrees they gain strength.

Education.—From what has been stated, it appears that there is a great want of educated men in Greece. This is felt in the representative body, in the administration of justice, in the prefectures, in the army and navy—in short, in every department of the State. By the establishment of schools and publicity, by courting the ingress of settlers and travellers, and the return of enlightened Greeks to their country, this desirable end may in time be obtained.

The defence of Greece now claims your attention.

Navy.—The Greek navy is composed chiefly of merchant brigs from Hydra, Spezzia, and Ipsara. They amount to about 80 sail. These vessels have been maintained partly by private contributions, and the sailors are skilful and brave. The Greek fleet is of the same character as the Greek army. It is not equal to cope with the combined Tuskish fleet; but has gained a mastery over it by its superior seamen and tactics. When I say tactics, I allude not to those of a highly organized navy, for in these they are deficient; but there are tactics for irregular fleets as well as armies—for corsairs and privateers, as for guerillas, pindaries, and stratists. This, too, is the true military and naval policy for Greece to pursue. She cannot cope with the Turks in regular warfare; but she can harass and worry them to death. Greece should have four good frigates, sixty of her own brigs, three or four steam vessels, some privateers, and a few gun-boats in commission: She might then be secure against every maritime power, with the exception of England. Perhaps the Committee might be able to procure for Greece some privateers, a steam vessel, and a good gun-boat as a model. One or two good naval officers, who could bend to native prejudices, and could submit with a serene mind to all sorts of crosses, could be most useful auxiliaries in the cause.

Army.—The captains are of humble origin, and many of them are descended from shepherds. They or their forefathers have distinguished themselves by flying from the tyranny of the Turks, by having recourse to arms, and by their light fugitive movements and depredations, which eventually obliged their oppressors to court their alliance. These are the men who by their courage and constancy have kept up a spirit of resistance and of martial enterprise in the people, till the nation, being highly excited by Turkish oppressions, at last broke out in a mad insurrection, and, contrary to all calculation, ended in emancipating themselves. The horrid massacres committed by the Greeks have been urged against THEM with truth, but most unjustly against THIS CAUSE. Because the object of their struggle was to put down vice, and to establish a government that would promote virtue. These frightful slaughters have prevented the Turks from treating with their enemies on various occasions; but, on the other hand, they have struck them with terror, and have cleared the country of savages that never could have been their friends, and would always have endangered their freedom. To palliate or to deny these cruelties is, however, a false policy. The Greeks have therefore been openly accused of a want of Christian charity; they have notwithstanding been condemned, and are gra-

dually becoming less sanguinary: witness their conduct at Corinth.

The captains are generally uneducated, and simple in their manners; intelligent, brave, and excellent mountain warriors.

The soldiers partake of the vices and the virtues of their superiors, with whom they live on easy terms, and are rarely punished. They are paid very irregularly; and when dissatisfied with their captains, either rebel or leave them. The troops are better disciplined than at the commencement of the revolution; but are said to be less daring, because the excitement occasioned by wrongs, the love of liberty, the enthusiasm of religion, and the hope of plunder, are more faintly felt. The Greek soldiers are extremely hardy—can make long marches, carry heavy weights on their backs, live constantly in the open air, proceed without magazines, suffer great privations, endure dirt and vermin, and still preserve their high spirits. They are swift as horses, and scarcely tangible; and if a love of liberty can insure perseverance, almost unconquerable in their wild fortresses. Every soldier's mind is bent on success: no Greek ever admits the possibility of being ever again subjected to the Turks. If you talk of millions that are about to pour down into their country, still they never appear dismayed. They tell you calmly, that as more come, more will be famished or mowed down by the Hellenists. This gallant feeling is universal. My opinion is, that the struggle, however protracted, must succeed, and must lead to an improvement in the condition not only of Greece, but of Asia.

Paris, June 19.—Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic Physiognomy. It now resembles the other capitals of Europe. In 1806 it contained more than 1500 gardens, and in 1812 it possessed 9158 houses, of which 2567 were of stone, and 6591 of wood. In 1820 it had 1020 gardens, 8000 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained, in winter, 312,000 inhabitants, whereas at the present it has not more than 200,000.

July 15.—It appears from a document published by the German Journals, that Russia has at this moment 950,000 men under arms. Of this number, 677,500 men are in active service.

French Navy.—In no nation in Europe are their Naval Affairs prosecuted with more noiseless perseverance, and on the most extensive scale, than in France.—And we have an instance before us, that no money is more cheerfully provided for.—In a late proceeding in the French Chamber of Deputies, on the Budget, it was announced that in 1823, the Expenditures of the Navy exceeded the appropriations by no less than *fourteen millions* of francs; yet the deficiency was granted without opposition or debate.

Condition of Ireland.

By the late arrivals it appears that a very distressing famine prevails in the district of Galway in Ireland. The Lord Lieutenant sent a gentleman to inquire respecting the truth of the different representatives which had been made to him. This gentleman, who was a man of compassion, was almost overwhelmed with the shocking spectacles which he witnessed, and he sent an express for a quantity of oatmeal to keep the people alive. It is stated that the "Commissary General could not sustain himself; he was unmanned; the tear of pity ran down his cheek; every shilling which he and his associates possessed was instantly distributed to stay the hand of death."

Our readers may perhaps inquire the cause of this distress, and ask whether the clouds have withheld their rain.

and blasting and mildew caused a general desolation. None of these can be mentioned. At the height of the distress there was sustenance in the neighbourhood, but money was wanting to purchase it. The oatmeal is shipped off "to London to feed pigs," while the Irish peasantry are left to suffer and perish. Their Landlords spend their rents in a foreign land. The Established Church must have her dues; the Roman Catholic Clergy, to whom the people are attached, they will not abandon, and the British Government has an armed force for the preservation of the tranquility of its loving subjects!

Musquito Shore.—In *Guatemala*, there is a nation called the *Musquito* Indians, who were governed by a King, who was a Christian and a patron of Missionary Societies. His death, which was recently announced, was, it appears, instigated by his Queen, who with the assistance of two of her Nobles, strangled his Majesty in one of his naps, and threw his body into a pond. Suspicion of foul play having excited inquiry, the Queen and her associates were tried,—convicted of the crime, sentenced to be hanged, and were executed; her Majesty acknowledged the justice of her sentence, and confessed that she was instigated to the deed by a foreigner. These Indians are strongly attached to the British settlement at Honduras, and take no measure without consulting the British superintendant of the Colony.—The throne is elective: and the brother and cousin of the murdered King are candidates for it.—The children of the head men of the nation are educated in England. They can muster 2000 warriors, and the neighbouring tribes are tributary to them. *Boston Recorder.*

LAYS OF THE EARLY MARTYRS.

No. I.

1.

The iron chain hath bound him,
Which Mercy never broke;
The echoes sleep around him,
Which Gladness never woke;
No bright ray cheers his dungeon gloom,
Meet prelude to the darker tomb!

2.

His young bride knelt imploring.—
They recked not of her prayer;—
His aged Sire was pouring
The plaints of wild despair:—
In vain—they dragged him to his cell,
Scarce might he pause to breathe, 'Farewell.'

3.

Yet calmly is he sleeping
On earth his only bed;
While armed guards are keeping
Their vigil o'er his head;
And voices through the midnight gloom,
And hurying steps proclaim his doom.

4.

A tyrant's wrath enchains him,
To die the death of shame;
The only guilt that stains him,—
He bears a Christian's name;
That name—unhonoured—unforgiven—
So loathed by man—so loved of Heaven!

5.

Now joyous morn is breaking
Bright o'er th' empurpled sky;
The fettered captive, waking,
Remembers death is nigh:—
Yet his firm air, and placid brow,
Nor signs of doubt, nor dread avow.

6.

A quenchless hope shall cheer him,
In Nature's weakest hour;
His Lord is ever near him,
With arm of matchless power:—
And guilt may fear,—or falsehood fly—
The faithful Christian dares to die.

7.

One prayer for her, the dearest,
His own beloved bride,
In peril's hour the nearest,
And firmest at his side:—
Then on without a tear or sigh,
On to the scene of agony!

8.

But soon shall he awaken,
On realms more bright and fair;
Here lone,—though not forsaken;—
By Angels welcomed there.
Where, Death, shall then thy triumph be,
And where, O Grave, thy victory?

No. II.

THE MAIDEN TO HER APOSTATE LOVER.

1.

Live—if thou wilt deny thy God,
Thy plighted bride betray,
And from the path thy fathers trod,
A recreant turn away;—
Yes—live—since for a few short years
Of sorrow, toil, and care,
Thou canst forget a Mother's tears,
A Father's parting prayer.

2.

I scarce had wept to see thee bear
The doom thy sires have borne;
To die the death—and dying hear
The crowd's unfeeling scorn:—
Then but a few short hours were thine
To bow beneath the rod,
Till thou hadst won a wreath divine,
And reached the throne of God.

3.

Live then—nor think of her who dies—
Whose keenest pang must be,
Though plighted thine by fondest ties,
She may not die with thee!
Yes—live—but not to feel thy breast
With hopeless anguish riven;
Live, that thy guilt may be confessed,
Repented, and forgiven!

No. III.

THE WIFE'S ADIEU.

1.

I soar to the realms of the bright and the blest,
Where the mourners are solaced, the weary at rest;
I rise to my glories, while thou must remain
In this dark vale of tears, to dejection and pain.

2

And hence, though my heart throbs exultant to die,
And visions of glory expand to mine eye,
The bosom, that struggles and pants to be free,
Still beats with regret and affection for thee.

3.

I fear not another, more fond and more fair,
When I am forgotten, thy fortunes should share;
Oh! find but a bosom devoted as mine,
And my heart's latest blessing for ever be thine!

4.

I fear, lest the stroke, that now rends us apart,
From the faith of the Christian should sever thy heart;
Lest, seeking in anguish relief from despair,
The vain world should lure thee to look for it there.

5.

But oh! should it tempt thee awhile to resign
A treasure so precious, a hope so divine;
Should the light of His glory be hidden from thee,
In the hour of thy darkness, Oh think upon me!

6.

Remember the hope, that enlivens me now,
Though the dews of the damp grave are cold on my brow;—
The faith, that has nerved me with transport to see
The hour of my doom, though it tears me from thee!

No. IV.

THE HUSBAND'S REMEMBRANCE.

1.

Since thy pure soul has burst the chain,
That o'er its clay too harshly prest;
Since—freed from earthly bliss or pain,—
I too am blotted from thy breast;—
I would not break thy dreamless rest,
If rest like thine disturbed might be;—
Or grieve to think that thou art blest,
Although thou art not blest by me.

2.

The Victor's promised pure attire—
The wreath approving Angels twine—
A Seraph's strain, a Seraph's lyre,
And—more than all—the love divine
Of Heaven's Eternal King are thine:—
Yea—thine for evermore shall be;—
And could I call thee thence to pine
In this drear wilderness with me?—

3.

No—in ecstatic raptures there
Thy Saviour and thy God adore,
While I in patience meekly bear
The cross by happier consort bore;
Soon will the last dread strife be o'er;
And soon the chains of earth shall sever;
We part—but not to meet no more—
We meet—to part no more for ever!